

THREE
QUESTIONS,
GODLY, PLAINLY, AND
briefly handled. Syn. 8. 59. 78

- I. *They which are indued of God with
a iustifying faith, can not utterly
loose the same.*
- II. *The true beleuer, by faith, is assured
of the forgiuenes of his sinnes.*
- III. *Christ died effectually for the elect a-
lone: therefore not for euery seuerall man.*

Hereunto is added a proposition full of com-
fort, very godly, and plainly handled:
to wit,

*They which haue most grienously offended the
maiestie of God, ought not to despaire of
his mercie.*

By Robert Some.

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To the Reader.

I Offer unto thy view, good Reader, in this little Treatise, certaine Common places of Divinitie, which are neither troublesome for the length, nor difficult by reason of the shortnes. In handling of them I haue laboured to finde out the truth, not to be curious. If they benefit the Church, I haue my desire. If the Pelagians and Rhemists like not of them, thou must remember that there iudgement is naught or little worth, and that the everlasting truth of God, which is a most pretious pearle, is to be preferred before any creature what soeuer. Farewell.

R. Some.



I have been thinking much lately
of the many things that I have
done in my life.

It seems to me that I have
lived a very busy life, and
that I have accomplished many things.

But I have also been thinking
of the many things that I have
not done, and of the many things
that I have not accomplished.

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*They which are indued with a
iustifying faith, can not vtterly lose the same.*

Reasons.

I.



*Will make an everlasting
covenant with them, that
I will neuer turne away
from them, and I will put
my feare in their hearts,
that they shall not depart
from me.* Ier. 20. 40. that is, they shall neuer so
depart, as that they shall be altogether voide of
my feare. The Argument standeth thus: Gods
promise is, that he will cause his children to goe
on in that which is good and pleasing in his
sight: therefore no doubt they shall goe on; and
so by way of consequent, they can not loose
their iustifying faith. The Antecedent is cleare,
by the place before cited out of Ieremie. The
argument therefore followes, vnlesse we will
prooue the euclasting God a lyer; which we
cannot once imagine without blasphemie.

Faithfull is he vwho hath called you, vvhich will also doe it. 1. Thess. 5. 24.

II. Faith ouercommeth the vvorld. 1. Ioh. 5. 4. Therefore it can not be ouercome, and by consequent it cannot vtterly be lost.

By *faith* he vnderstands a liuely embracing of Christ. For else this were not the worke of faith, but of him, whome we lay hold on by faith, namely Christ Iesus.

By *vvorld* he vnderstands the pleasures of the world, which the world greedily hunts after.

III. Faith (vvhich iustifieth) doth quench all the fierie darts of the deuill. Eph. 6. 14. Therefore it can not be quenched.

Iustifying faith is nothing else but a stedfast affiance in God, which applies vnto it selfe the merits of Christ

By *fierie darts* he meanes the temptations of the flesh, the world, and the deuill.

IV. whome he hath iustified, them hath he also glorified. Rom. 8. 30. namely in this life, touching the first fruits of glorification. Therefore it followes, that iustifying faith can not be vtterly lost.

The first fruits of glorification, are peace of conscience, and ioy in the holy Ghost.

V. *The gifts and calling of God are without repentance.* Rom. 11. 29. Therefore whome God once loves, he loves vnto the end. Ioh. 13. 1. And he which is once endued with the spirit of sanctification, is alwaies endued. Otherwise the decree of almighty God of saving them that be his should not stand, which we cannot once imagine without blasphemie.

They haue the spirit of sanctification, whose wicked lusts and affections are truly mortified and renewed.

VI. *Who soeuer is borne of God, sinneth not.* 1. Ioh. 5. 18. therefore he doth not altogether loose his faith. The meaning of the Apostle is, that the regenerate man doth not sinne either *vuholly*, or *finally*. Not *vuholly*; for there are alwaies some gifts and graces abiding in him not *finally*, for the wicked toucheth him not, 1. Ioh. 5. 18. that is to say, with a deadly wound. The shilde of faith may be battered, but it cannot be pierced through.

VII. *The word of God (whereby we are regenerate) is an immortall seed.* 1. Pet. 1. 23. that is to say, it neuer dies in them which are truly iustified. It is like vnto the fire couered ouer with many ashes, which afterward breaketh forth into a flame. It is like the anchor of the

shippe, which beeing cast into the bottome of the sea, seemes to be ouerwhelmed, and carried away with waues and tempests, but yet it abideth. It is like the tree whose roote is liuing, although it bring forth no fruit.

VIII. *If they had beene of vs, they would haue continued vwith vs.* 1. Ioh. 2. 15. that is, they would not haue made shipwracke, and failed in the profession of there faith. *The souldiers of Christ may be slaine, but they cannot be vanquished.* Cipr. lib. 1. epist. 1. Armour of prooffe beeing hardly laid at may receiue a cracke, but it cannot be pearced. *The iust man falleth seuen times, and riseth againe by repentance.* Prov. 26. 16. If he fall, how is he iust? if he be iust, how doth he fall? Surely it is as Hierome saith, *That man is alwaies iust, vwho riseth againe by repentance.* Hieron. lib. 2. epist. 10. ad Rusticum. And he is aide to continue to the end, who although he sometime falls, yet he riseth againe, and in the ende is found faithfull. Bellar. controvers. 3. de Rom. Pontif. lib. 4. cap. 3.

IX. *They vwhich are iustified, are called Christs sheepe, and his spouse.* They are his sheepe, therefore although they goe astray, yet they shall be brought home againe to the fold. They are his spouse, therefore there may not be a continuall

tinuall diuorce betweene Christ & them: which of force must be, if they which are truly iustified may finally fall by sinne. I must needes confesse that euery one which is regenerate, may and ought to say with Dauid, *So foolish was I, and ignorant: I was a beast before thee.* Psal. 73.22. but he must adde and say further with the same prophet Dauid; *yet I was alwaies with thee,* (that is, vnder thy protectiō, as vnder thine owne signet,) *thou hast holden me by the right hand,* vers. 23. to wit, that I might not utterly fall away from thee.

X. In those which are sicke of a lethargie, and in such likewise as are overcome with drinke, the powers and faculties of the minde haue not there free course and passage, but yet the minde it selfe remaines. Hardnes of beleeffe raignes not in the hearts of the righteous, but assaults them outwardly. *The water* (that is, the effectuall grace of the holy Ghost) *which I will giue unto him* (to him, I say, that is iustified) *shalbe in him a well of water springing up into everlasting life,* saith our Saviour Christ vnto the woman of Samaria. Ioh. 4.14. If the holy Ghost be like a fountaine that euer floweth, doubtlesse they can not drie vp, who are regenerate by the holy Ghost. If they drie

not vp, it is more then manifest, that iustifying faith is neuer cleane put out in them that are truly iustified.

XI. The Apostle Peter saith, that *those which are truly regenerate, are kept by the pouer of God by faith vnto saluation. i. Pet. i. 5.* If they are kept by faith vnto saluation, then faith is preserued in them (that is to say, iustifying faith) by which they are kept vnto saluation, and so it followes, that they cannot vterly loose a iustifying faith.

The prophet Ionas was very farre gone in sinne, Ion. i. and 4. chap. in so much that he seemed to haue laid aside all profession of true religion and godlines. His faith was lulled asleepe, and eclipsed for a time; but at length it shined againe like the sunne out of a blacke cloud, and lifted vp it selfe like a palme tree the more it was pressed downe.

S. Peter likewise fell most shamefully. For first he boldly denies his master, and afterwards traiterously forsakes him. When he was so farre gone, that he had one foote, or well neere both teete in the graue, some sparks of the holy Ghost did straungely beginne to breake forth and flame in him. So that I may truly say, Saint Peters faith was soone shaken, but it was not o-

uerthrowen. And although he cast off the leaues of the spirit comming vpon him, yet the roote thereof remained aliue, as well saith Theophylact vpon Luk. 22. neither did his faith finally faile him.

S. Augustine speakes to the enemy of grace on this manner: *Darest thou be bold to say, although Christ prayed to his father that Peters faith might not faile him, that it would haue failed, if Peter himselfe would haue had it so, that is, if he had beene unwilling that it should continue vnto the ende? why? Peter was willing to nothing but that which Christ prayed he might be willing vnto. Therefore that could not be so. Indeepe this I thinke, if Peter might haue had his owne will, that Peters faith would haue fayled, if once his will the subiect of his faith did faile, and contrariwise I am sure that his faith would continue vnto the ende, if his will did so continue. But Peter was not the master of his owne will, but the Lord who prepareth the will, and therefore as Christ prayed for Peter, so it came to passe, his prayers were not in vaine for him: his will was setled to continue in the same faith in which he had begun: for when Christ prayed that his faith might not faile, his meaning was, that he might haue a resolute*

minde and setled vwill to continue in the profession of his faith. de corrept. & gr. cap. 8.

The prophet Dauid committed adulterie, and murder, betraied the armie of God, and for a whole yeares space was not once touched in conscience for his sinns; so that his faith seemed to be pluckt vp by the rootes: but surely the grace of God was aliue in Dauid, and some sparks of faith remaining in him: otherwise he had not repented when he heard the voice of Nathan the prophet, 2. Sam. 12. but had perished in his sinnes.

Question.

Whether was Dauid when he had fallen into diuers grieuous sinnes, vtterly stripped of all the gifts of the spirit of sanctification?

Answer. No.

Reasons.

1. If Dauid, &c. were vtterly stripped of all the gifts of a sanctifying spirit, the testimonie of the holy Ghost concerning Dauid were most false. But no man may presume once to imagine, or name any such matter. For the scripture is most cleare in this point. *Dauid did that which was right in the sight of the Lord, and turned from nothing that he commanded him all the daies of his life, saue onely in the matter of V.*

riah the Hittite. 1. King. 15. 5. If Dauid pleased God all the daies of his life in euery thing, beside the matter of Vriah, it follows of necessitie that the spirit of sanctification was neuer cleane put out in Dauid.

2 If Dauids faith, &c. was quite extinguished, it must needs follow, that there is no difference betweene a particular fall, and a generall Apostasie; which is most absurd.

3 If Dauids faith, &c. was cleane put out, and after the voice of Nathan the prophet he receiued *Anewv the beginnings* of the spirit of sanctification, it followes that Dauid was twise regenerate: and that euery true beleeuer is not once but often borne anew, and so by consequent, that baptism which is the font of regeneration, may be twise receiued; which is meere Anabaptisticall.

4 S. Augustine, whose iudgement I willingly embrace, writing vpon psal. 51. saith, that Dauid the prophet *by sinne did vvest and turne aside the right spirit within him.* The reuerend father doth not say that the right spirit was vtterly lost in Dauid.

Obiection.

Some men beleene for a time. Luk. 8. 13. Therefore iustifying faith may vtterly be lost, as the

Rhemists doe reason.

Answer.

The argument doth not follow.

Reason.

Christ speakes of a stonie ground, in which the seede of the word takes no roote, ver. 13. He speakes not of a good ground, which keepes the seede of the word; of which good ground Christ speakes most plainly, vers. 15. *That which fell into good ground, are they which with an honest and good heart heare the word and keepe it, and bring forth fruit vwith patience.*

Obiection.

It is impossible, that they vvhich are once lightned and haue tasted of the heauenly gift, and vvere made partakers of the holy Ghost, if they fall away, should be renewed againe by repentance. Hebr. 6. 4, 5, 6. Therefore iustifying faith may be vtterly lost.

Answer.

The argument doth not follow.

Reason.

The Apostle Paul speakes of them, who haue onely tasted the good word of God, and not of them who are iustified, who haue both receiued the word at their mouth, and digested the same in their hearts. Besides, he speakes of a

generall fall, that is, of a generall falling away from the gospel of Christ, which they first embraced. He speakes not of a particular fall, from which Noe, Lot, Aaron, Daniel, Dauid, Peter, Barnabas, and other of the children of God, who were endued with singular gifts of sanctification, were not free. To conclude, he speakes of those who can not be renewed by repentance, therefore not of those who are truly sanctified, who most assuredly rise againe.

My sheepe heare my voyce, and I know them, and they follow me. And I giue vnto them everlasting life, and they shall neuer perish, neither shall any plucke them out of my hand, saith Christ.
Ioh. 10. 27, 28.

*The true beleuer, by faith, is assured of the
forgiuenes of his sinnes.*



He Papists teach, that the true beleuer may and ought to beleue the forgiuenes of sinnes, but not of his owne sinnes. So doth Bellarmine, Stapleton, Duræus, the Council of Trent, and indeede all the Papists. And they vse reasons to make good their matter, but such indeede as very fond and friuolous. Nowe the Protestants on the otherside, they teach plainly, that the true beleuer, by faith (to wit, a iustifying faith) is assured of the forgiuenes of his sinnes. Which I take to be most agreeable with the trueth of God, as I doubt not but I shall prooue with very forcible reasons taken out of the word of God.

The first reason, is the voice of Iesus Christ himselfe to Paul, recorded of Paul before King Agrippa, in these words: *I haue appeared vnto thee for this purpose, to appoint thee a minister and a witnes, both of the things which thou hast seene, and of the things in the which I will appeare vnto thee, to open their eyes, that they may turne from darknes to light, and from the power of Satan vnto God, that they may receiue for-*

*giuenes of finnes, and inheritance among them
 which are sanctified by faith in me. Act. 26. 16,
 17, 18. The argument standeth thus: the true be-
 lieuers receiue forgiveness of their finnes by
 faith in Christ, therefore by faith they are assu-
 red that their finnes are forgiven them. The an-
 tecedent is cleare by the words of our Saviour
 Christ before cited: the argument therefore fol-
 lowes of necessitie, vnlesse we will say that he
 which receiueth of Christ remission of his
 finnes, is not assured of the remission of his
 finnes: which stands to no reason. Herin agrees
 with our Saviour Christ the bridegroom of
 the Church, the Apostles S. Peter and S. Paul,
 the friends of the bridegroom. S. Peter in a ser-
 mon at Cæsarea, speakes on this maner: *To him*
(that is to say Iesus Christ) giue all the prophets
witnes, that thorough his name all that beleeue
in him shall receiue remission of finnes. Act.
10. 43. The Apostle saith euery one that be-
lieues (speaking in the singular nūber) receiues
remission of his finnes: therefore it follows that
he is assured of the forgiveness of his finnes. S.
Paul at Antioch vttered these wordes: Be it
knowne vnto you therefore men and brethren,
that thorough this man (to wit, Iesus Christ) is
*preached vnto you forgiveness of finnes. And from**

all things (to wit, sinnes) from which ye could not be iustified (that is, deliuered and acquitted) by the law of Moses (that is, by the ceremonies of the law) by him (that is, by this Iesus Christ) every one that beleeueth (Paul speakes in the singular number) is iustified. Act. 13. 38, 39. Paul saith that every one that beleeueth hath his sinnes forgiven, therefore it must needs follow that the true beleuer is assured of the remission of his sinnes.

The second reason is S. Pauls to the Rom. *Then beeing iustified by faith, we haue peace towards God.* Rom. 5. 1. By *peace* the papists of Rhemes do vnderstand, a sound & settled quietnes of the mind: but this is most certē, that there is no sound quietnes of mind without remission of sinns. Besides, how can he be quiet in mind who alwaies stands in doubt? S. James saith, *that he that doubteth is like a wave of the sea tost of the wind.* Iam. 1. 6. My argument standeth thus: he that is iustified by faith, hath peace toward God, that is, his minde is settled and at rest: therefore he is assured of the same. The Rhemists say, that they which are iustified by faith haue peace toward God, but they haue it by hope, not by faith. But, by the Rhemists leaue, they speake for vs against themselves: for if we haue peace toward

ward God by hope, we are assured of it. For hope, as the papists say themselves, is certain. Besides, if the faithfull man by hope is sure that his sinnes be forgiven him, as the papists doe confesse, it must needs follow that he is assured by faith: for hope is therefore certain, because it is the daughter of faith, that is, it springs frō faith: which faith relies vpon the promises of God.

The third reason, is the voyce of the prophet David calling vpon the maiestie of God, on this manner: *I said, I will confesse against my selfe my wickednes vnto the Lord: and thou forgauest the punishment of my sinne.* psal. 25. 5. Out of this place I reason thus: David was assured of the forgiveness of his sinnes; therefore euery true beleeuer is likewise assured. The antecedent is cleare by these words; Thou, O Lord, forgauest the punishment of my sinne. The argument is prooued by the prophet, vers. 6. *Therefore* (that is, because thou forgauest me so willingly) *shall euery one that is godly pray vnto thee* (to wit, for the pardon of his sinnes, for so saith S. Augustine) *when thou maist be found*, that is, in the time of grace. Very well therefore saith S. Augustine vpon this psalme: *For this cause shall euery good man pray vnto thee, because thou hast forgiven their sinnes. For if thou shouldst*

not forgiue their sinnes which humbly and from the bottome of their heart craue pardon for the same, no man would pray vnto thee. To this agrees that which is spoken in the first verse of this psalme, where Dauid pronounceth that *man blessed, whose vickednes is forgiuen, and whose sinne is couered.* If he be blessed, he must needes haue some sense and knowledge of his blessednes. for it is an vnhappy happines, for one to be happy without any knowledge & sense of his happines. If he know his happines, it can not be that he shold doubt of it. For to haue knowledge of his happines, and to doubt of it, doe implic a manifest contradiction. These things are as cleare as the sunne. The papists themselues might see them, if they were not blinder then blindnes it selfe.

The fourth reason, is the voyce of the Apostle Paul praising highly the great goodnes of God towards him. *I was a blasphemmer and a persecutour, but I was receiued to mercy.* 1. Tim. 1. 13. Out of this place I reason thus: Paul was assured of the forgiuenes of his sinnes, therefore euery one that is truly faithfull, is likewise assured that his sinnes be forgiuen. The antecedent is cleare in the wordes before cited. The argument is prooued plainly of the Apostle in these words:

For

For this cause was I receiued to mercie, that Iesus Christ should first shew on me al long suffring, vnto the exsample of them, which shall in time to come beleue in him vnto eternall life, vers. 16. S. Paul applies the rich mercie of God vnto euery one that is truly faithfull: how then dares any papist to restraine it? It is all one as if the Apostle should haue said (as Anselmus sometime Bishop of Canterburie doeth expound it) that no man now can despaire of the forgiuenes of his sinnes how great soeuer they be, seeing S. Paul hath receiued remission of so great & grieuous sinnes, but that euery sinner ought rather for to say vnto himselfe; *If Saul be holy, why doe I despaire? If so desperate a patient be healed by so mightie a physition, shall not I applie those handes* (that is to say, of Christ) *vnto my wounds?* So farre goes Anselmus. But how, I pray you, are Christs hāds applied to the wounds of the soule? The answer is easie, they are applied by the hād of the soule, now the hand of the soule is faith: for it is that which receiues and laies hold of Christ and his merits.

The fist reason, is taken from the Sacrament of the Lords supper: Christ in his supper doeth offer vnto euery one that is truly faithfull, a sure seale and token of the forgiuenes of sinnes;

therefore, he which denies that the true beleuer may and ought to belecue assuredly that his sinnes are forgiuen through the merits of Christ, doth abolish so much as in him lies, the true vse of the Lordes Supper, and doeth charge Christ himselfe with falshood & deceit. Which vngodly dealing, is a sinne that deserues no light & easie, but a seuerer & sharp punishmēt.

The sixt and last reason, is an article of the Apostles Creede: *I beleue the forgiuenes of sinnes*, that is, that almightie God doth not onely forgiue sinnes in generall, as the papists teach, but that for Christ Iesus sake, he doth forgiue euery true beleuer seuerally. For vnles this were the true meaning of this article, *I beleue the forgiuenes of sinnes*, how could it be true that sauing health is receiued by faith, and that *Christ doth dwell in our hearts by faith*, as Paul teacheth, Eph. 3. and S. August. epist. 6. ad Italicam viduam. and that *the iust doth liue by his faith*. For vnlesse we are assured of the remission of our sinnes, we haue no spirituall life.

An obiection of Bellarmine, controvers. 3. de summo Pontif. lib. 3. cap. 23. *No man knoweth either loue or hatred of all that is before them.* Eccles. 9. 1. Therefore the true beleuer, by faith, is not assured of the forgiuenes of his sinnes.

Ans. This argument of Bellarmine is vsed of all the papists, but it is as strong as a rope of sande. The meaning of the antecedent is, as Salomon himselfe doth expound it, that we can not iudge by outward things in this life, who is beloued or hated of God; because that all things fall out indifferently to the iust and vniust in outward things. How then doth this follow, No man knoweth (that is to say, in regard of outward things in this life) whether he be wor-thie of loue or hatred: therefore the true beleeuer, by faith (to which faith is attributed, *πληροφορία*, *παρρησία*, and *πεποίθησις*, which doe signifie a sure and steadfast affiance) is not assured of the forgiuenes of his sinnes. He that hath but little knowledge in Diuinitie, doth easily see that this argument of Bellarmine is no better then glasse, that is, it makes a faire glittering shew, but it may quickly be broken.

Christ died effectually for the Elect onely, therefore not for euery seuerall man: that is, Christs death takes not effect in euery seuerall man, but in the Elect alone.

Reasons.

THe first reason, is the voice of the holy Angel vnto Ioseph before Christs birth; *He shall saue his people from their sinnes.* Math. 1. 21. The Angel doth not say, he shall saue euery seuerall man, but, his people: that is to say, whom he knew before, Rom. 11. 2. that is, predestinated to life euerlasting. Aug. de bono pers. c. 18.

The second reason, is the voice of Christ the bridegrome of the Church: *I lay downe my life for my sheepe.* Ioh. 10. 15. that is, for the Elect onely: therefore not for euery seuerall man. And that we are not to vnderstand euery seuerall man by sheepe, Christ himselfe prooues in these words: *ye beleue not, for ye are not of my sheepe.* Ioh. 10. 26.

The third reason, is Christs owne wordes: *I pray for them, I pray not for the worlde, but for them vvhich thou hast giuen me, for they are thine.* Ioh. 17. 9. The argument may be framed thus: Christ praieth not for euery seuerall man; therefore he died not effectually for euery seuerall man. The antecedent is cleare by the verse before

before cited: and likewise Hebr. 7. 25. The argument therefore followes: for the parts of the priestthoode of Christ, that is, the sacrifice of Christ, and his continuall intercession, can not be separated, as touching vs. This appeares most clearly in S. Paul. *who shall lay any thing to the charge of Gods chosen? it is Christ which is dead, yea or rather which is risen againe, who is also at the right hand of God, and maketh intercession for vs.* Rom. 8. 33. 34. we haue the like place, 1. Ioh. 2. 1, 2. Well therefore saith S. Augustine, *He maketh intercession for thee in heauen, who died for thee on earth.*

The fourth reason, is the voice of Christ. *This (that is to say, this cuppe) is my bloode of the new testament, which is shed for many for the remission of sinnes.* Math. 26. 28. Christ saith, it is shed for many, not for euery one.

The fift reason, is the voice of the spouse of Christ, that is to say of the Church, praising her husband and king with a new song: *Thou art worthie to take the booke, and to open the seales thereof, because thou wast killed, and hast redeemed vs to God by thy blood out of euery kinred, and tounge, and people, and nation.* Apoc. 5. 9. he doth not say, euery one in euery tribe, &c. If the redemption purchased by the blood of Christ, had

had belonged to euery feueral man, the Church would haue sung on this manner: Thou hast redeemed euery one to God by thy blood.

The sixt reason, is the Apostle Pauls, who was a most faithfull seruant of Christ, & a most cleare light of the Church. *By the obedience of one* (that is of Christ) *shall many* (not euery one) *be made righteous.* Rom. 5. 19. namely they who are ingrafted into Christ as into a stocke. And in another place: *Christ was once offered to take away the finnes of many*, (that is, of the Elect) Heb. 9. 28. The Apostle saith of many, not of euery one.

The seuenth reason, is the same Apostle S. Pauls: *In whome* (that is, in Christ) *we haue redemption by his blood, that is, the forgiuenes of finnes.* Coloss 1. 14. The argument stands thus: Remission of finnes belongeth not to euery one, but vnto the Elect onely. Therefore redemption by Christ doth not belong to euery one, but to the Elect onely. The antecedent is manifest, Coloss. 1. 14. in which verse the Apostle speakes of the Elect onely. The argument therefore followes. For to haue redemption, as Saint Paul expounds it, is to haue remission of finnes.

The eight reason. They which are not content to rest themselues in the most sacred voice
of

of the holy Angel, of Christ the bridegroom, the Church the spouse, and the Apostle S. Paul, I would haue them learne of Caiphaz the high priest, who by the inspiration of God, spake as if it had beene another Balaam. Of which Caiphaz Iohn the euangelist writeth. Ioh. 11. 49, 50, 51, 52. The meaning of that place is, that the children of God dispersed, (that is, the Elect where-soeuer and how-soeuer as it were drowned in Iudaisme, & Paganisme) by the death of Christ, are to be gathered into one sheepfold; to this end, that they beeing effectually called by the word outwardly, & by the spirit inwardly, might be made sons of one father, & members of one body.

Many more reasons might be gathered out of the rich treasures of other men, but the testimonie of the H. Ghost may be vnto vs in stead of a thousand, and these witnesses are sufficient, or none will be sufficient.

Object. In Christ shall all be made alieue. 1. Cor. 15. 22. Therefore Christ died effectually for euery one, & consequently, not for the Elect alone.

Answer. The argument doth not follow. If by these words [*all shall be made alieue*] they vnderstand, a generall resurrection; I graunt, that all both the Elect and reprobate shall rise againe. Dan. 12. 2. Ioh. 5. 28, 29. Apoc. 20. 13. If they ex-

pound those words [*all shall be made alive*] thus; that is, euery one shall attaine vnto euerlasting life, they misconsture Pauls words, and are reprooued by the voice of Christ, who at his coming to iudgement will say, *Depart from me ye cursed into euerlasting fire.* Mat. 25. 41. The saying of S. Augustine is most excellent, and worthe to be written in letters of gold: *As that man (that is, the first Adam) by his transgression defiled all his posteritie: so that God and man (that is, Iesus Christ the second Adam) by his righteousness hath saued the that be his. He, by passing ouer the corruption of the flesh, which the wicked deuill was not able to doe: He, by giuing the grace of the spirit, which righteous Abel could not doe.* epist. 89. ad Hilar. And in another place he saith: *After the resurrection when the generall day of assise and iudgement is ended, there shall be bounds laid out for two cities, whereof one shall be our Sauionr Christ, the other the deuils: the one of good, the other of badde; yet both shall be of Angels and men. The good shall haue no desire, but the bad shall not haue any abilitie to sinne, nor be in possibility to die. The good together with euerlasting life shall enioy true blessednes: and the bad with euerlasting death, shall endure endles torment, because both of them shall be without ende.*

But in the place of blessednes, among the good, one shalbe in degree aboue an other: and among the bad in the place of torment one shall endure lesse paine and torment then an other. In Ench. ad Laur. cap. 3.

Obiect. The benefite of Christ, is not lesse then the offence of Adam; therefore Christ died effectually for euery one, and consequently, not for the Elect onely.

Ansuv. The antecedent is not simply true. I graunt that the benefit of Christ is not lesse, as touching the weight, but as touching the number. It is not lesse in respect of the weight, for it is a weightier matter, to wbye away many, nay infinite sinnes by iustification, then to conuey one sinne to all his posteritie by propagation, as very excellently saith S. Paul, Rom. 5. 16. The meaning of the Apostle is, that therein consists the excellencie of Christ, wherein he surpassed Adam, in that he hath not onely abolished one sinne brought in by Adam, but also because he hath taken away infinite sinnes beside. Very wel therefore saith S. Augustine: *But yet the gift is not so, as is the offence. For if through the offence of one many be dead, much more the grace of one man Iesus Christ shal abound to many; so that we read not to many more, seeing the vicked are*
many

many more, which shalbe condemned; but, shall much more abound: because euen they, who are redeemed by Christ, are subiect to a temporall death by meanes of Adam, but they shal receiue euerlasting life by Christ. Albeit therefore, saith he, the worke of the second Adam be contrarie to the first, yet Christ doth profit them more by regeneration, then Adam did hurt them by generation. And not as by one man sinning, so is the gift also. For iudgement came by one sinne vnto condemnation, but grace by many sinnes vnto iustification. Not onely in this, saith he, the worke is not equall, because he hurt them temporally, whome Christ hath redeemed eternally: but also because by his one sinne, all his posteritie are subiect to condemnation, vnles they be redeemed by Christ. But the redemption of Christ hath taken away many sinnes, which abundance of selfe-hurting iniquity, hath added vnto that one sinne, as we shewed a little before. Now against the se words of the Apostle, & the right vnderstanding thereof, thou must relie thy selfe vpon no man, if thou wilt liue to Christ and in Christ. epist. 89. ad Hilar. The benefit of Christ is lesse, in respect of the number: for the gift of Christ doth not extend it self so farre, as did the sinne of Adam. For if it did, then all men were vessel's of mercie,
which

which is most false. S. Augustine writeth on this manner: ad Vit. Carthag. *This Prince doth strue for nothing more, then that we should not beleue in God, and haue accessse by faith vnto our Mediatour, by whom his works are dissolued. But the Mediatour himselfe goeth into the house of the strong man, that is, into this world of sinnful men, whome the deuill (so farreforth as he is permitted) hath gotten, and holds in his dominion: because it is writtē of him, that he hath the power of death: he goes, I say, into the house of the strong man, that is, into his house who hath mankind in his dominion, and first he binds him, that is, he holds in and keepe under his pouer, and rage, by a more mightie power, and so he takes away those vessels of mercy, which he in his decree did purpose to take away, and sets free their vvil from his pouer, that they may freely beleue in their Sauour and redeemer. Therefore this is the worke of grace, which the second Adam gaue vnto vs, not of nature, which the first Adam lost wholly in himselfe. It is the worke of grace which takes away sinne, and restores to life the sinner which is dead, not the worke of the law, which laieth sinne before our face, but doth not quicken and raise vs up from sinne. Epist. 107.*

Obiect. God will haue all men to be saued, 1.

Tim.

Tim. 2. 4. Therefore Christ died effectually for euery seuerall man, and consequently, not for the Elect alone.

Ans. v. The words of S. Paul, 1. Tim. 2. are not to be vnderstood of euery man; but of those onely who are called the vessells of mercie. The meaning of the Apostle is, that god would haue of all kindes of men some to be saued. For the Iewes, which were a proud nation, went about to applie the grace of God vnto themselues alone, and shut out the Gentiles. S. Augustine expounds these words of S. Paul [*God will haue all men to be saued*] very excellently and learnedly. *whē we heare & read (saith he) in the holy scriptures, that he will haue all mē to be saued: Albeit we are well assured that he will not haue all mē to be saued; yet we must not therefore derogate any thing from the omnipotent will of God, but so we must vnderstand it, where as it is written, who will haue all men to be saued: as if it were saide, that no man is saued, but he whom God himselfe will haue to be saued: not, because there is no man whome he will not haue to be saued. but because none is saued, but he whome God will haue saued, and therefore he is to be intreated that he wil be willing, because it must needs be if he be willing. And a little after: Or surely it is so said; who wil haue*

haue all men to be saued, not because there was no man whome he would not haue to be saued, vwho would not worke miracles before them, vwho he saith would haue repented, if he had vrought them: but that by all men we should vnderstand all kinds of men, as Princes, subiects, noble, vnnoble, high, low, learned, vnlearned, &c. of all languages, of all manners, of all arts, of all professions, of diuers wills and iudgements, and of what other kind soeuer, &c. In Enchir. ad Laur. cap. 103. And in another place: And that vvhich is written, That he will haue all men to be saued, and yet all are not saued, may be vnderstood many waies, among which I haue reckoned up some in other little treatises of mine, but I will name one here. And that is this: when he saith, He will haue all men to be saued, his meaning is, that all they who are predestinate shalbe saued, because there are all kinds of men among them, &c. de Corrupt. & Grat. cap. 14. And this is likewise the opinion of Beda, Lyra, Lombard, and Anselmus. And S. Augustine in another place: Euen vs, whome he hath also called, (saith he, that is, S. Paul) not onely of the Iewes, but also of the Gentiles, Rom. 9. 24. that is, the vessels of mercie, which he hath prepared for glorie. For he saith not, all the Iewes, but of the Iewes: nor all the Gentiles, but of the Gentiles. Ad Simplic. Episcop.

Mediol.lib.1. quæst. 2.

Replication.

But God will haue all, that is, euery seuerall man to be saued; if they themselues be willing: and God is readie to shew mercie, if man be willing.

Ansuv. This is a deuise of the Pelagians: we must rather say with Paul, *It is not in him that willet, nor in him that runneth, but in God that sheweth mercie.* Rom. 9. 16. and with Augustine, *If God shew mercie, man is willing.* ad Simplic. lib. 1. quæst. 2. *It is not in our power to receiue grace when it is offered vnto vs: but that is wholly to be ascribed to the gracious goodnes of God towards vs.* 2. Cor. 3. 5. Phil. 2. 13. Math. 11. 27. Ioh. 6. 44. August. de bono persever. cap. 18, 19, 20, 22, 23. & epist. ad Hilar. & epist. 107. ad Vitalem Carthaginensem.

with one offering hath he consecrated for euer, them that be sanctified. Hebr. 10. 14.

TO THE READER.

I Haue bin dealt with oftentimes and earnestly, by certaine honest and godly men, that I would gather together some arguments and reasons out of the holy Scriptures, wherby many mens minds, ouercharged and oppressed almost with the burden and sence of their sinnes, by Gods grace might be eased and made whole againe. I haue graunted to their request, and in regard of the storme wherewith they are endangered, I offer most willingly to their troubled consciences this boord of comfort, and intreat most humbly of almightie God, that they may safely swimme out of the dangerous gulfe of desperation.

Quest. What is desperation?

Answ. Desperation is, that whereby one distrusteth vtterly of the goodnes of God, esteeming his owne wickednes to exceede the gracious goodnes of God: as Cain who said, *my sinne is greater then can be pardoned.*

Proposition. They which haue most grievously offended the Maiestie of God, ought not to despaire of his mercie.

Reasons. The first reason, is the voice of God the father: *Say vnto them, As I liue, saith the Lord God, I desire not the death of the wicked, but that he turne from his way and liue.* *Ezech. 33. 11.*

The argument may be framed thus: God swea-
 reth that he will forgie a sinner that repenteth,
 therefore he will forgie him. The antecedent is
 cleare: the argument follows: For God wil per-
 forme his promise. *God is not as man, that he
 should lie: hath he said, and shal he not doe it?* as it
 is in the parable of Balaam to Balak the king of
 the Moabites. Num. 23. 19. Well saith S. Augu-
 stine: *Let him consider (that is fallen) the great-
 nes of the wound, but let him not despaire of the
 maiestie of the Physition. Sinne with despaire is
 certen death. Let no man therfore say: because I
 haue sinned, I am condemned alreadie; God will
 not pardon such sinnes: why doe I not heape sinne
 vpo sinne?* Aug. in psal. 51. Nothing doth so much
 displease God, as to rest on bad things for de-
 spaire of better. Hier. ep. 1. 2. ep. 10. They which
 sinne through despaire, are perswaded that God
 is not gracious, & so they leaue no haue of Gods
 mercie, vnto which they may flie out of the
 troublesome sea of iniquities: but euen in de-
 spaire they heape sinne vpo sinne. Therefore, vi-
 les thou wilt shut vp the dore of Gods mercy, &
 bring vpon thy selfe the most grieuous and iust
 iudgements of God, rest thy self vpon the sweet
 and comfortable voice of God: if his voyce will
 not content thee, thou hast his oath for thy
 better assurance.

The second reason is drawn from the chiefest end of the incarnation of Christ. *This is a true saying, and by all meanes worthie to be receiued, that Iesus Christ came into the world to saue sinners.* So saith Paul, Tim. i. 15. *He, (that is, Iesus) shall saue his people from their sinnes.* So saith the Angel, Math. i. 21. To this may be added, that Christ who was borne to saue sinners, was born of sinners, that is to say, Thamar, Bathsheba, Rahab, as it appeares in the genealogie of Christ: therefore let no man despaire by reason of his sinnes, although they be in nūber more then the starres of heauen, & in weight they surpasse the sand of the sea. A man shall not so soone repent, but God will be readie to receiue him.

The third reason is the voice of Iesus Christ: *Come vnto me all yee that are wearie and laden* (that is to say, with the great burden of your sinnes) *& I wil ease you.* Math. 11. 28. If thou dost acknowledge that thou art a sinner, Christ calls sinners vnto him, *come vnto me:* therefore go vnto Christ thy physition. If thou crie out & say, that thou art laden with innumerable sinnes, the most sweete & comfortable voice of thy Saviour is vttered vnto thee, *I will ease you:* therefore doubt not of the remission of thy sinnes. Iesus Christ can not deceiue thee: for he is truth it self.

for he calls the disciples which forsook him trait-
terously, his brethren. Mat. 28. And the Euange-
list saith of him, *A bruiſed reed ſhal he not break,*
and ſmoking flax ſhal he not quench. Mat. 12. 20.
This ſaying of Chriſt: *Come vnto me all,* &c. is
ſweeter then honie, and the honie combe: we
ought to think of it, as often as Satan goes about
to caſt vs into deſperation.

The fourth reaſon, is the Apoſtle S. Pauls:
where ſinne abounded, there grace abounded much
more. Rom. 5. 20. Therefore ſinne can not haue
the victorie ouer grace in them, who flie vnto
grace. Yea they ought indeed to comfort their
troubled cōſciences with the very remēbrance
of this exceeding grace. So did Dauid: *The Lord*
(ſaith he) is full of compaſſion and mercie, ſlow to
anger, and of great kindnes. He will not alway
chide, neither keepe his anger for euer. He hath
not dealt with vs after our ſinnes, nor rewarded
vs according to our iniquities. For as high as the
heauen is aboue the earth, ſo great is his mercie
toward them that feare him. As farre as the Eaſt
is from the weſt, ſo farre hath he remooued our
ſinnes from vs. As a father hath compaſſion on
his children, ſo hath the Lord compaſſion on the
that feare him. For he knoweth whereof vve be
made, he remembreth that we are but duſt. Pſal.

was exceeding abundant, &c. Of whome (that is to say, of sinners) I am chiefe. Notwithstanding, for this cause was I receiued to mercie, that Iesus Christ should first shew on me all long suffering. 1. Tim. i. 14, 15, 16. So did S. Augustine: *Many & grievous are my maladies: they are many, I say, and grienous, but thy salue is greater and larger then they.* Aug. Confess. lib. 10. c. 43. So likewise did Anselmus: *My vnrighteousnes is great: but the righteousness of my Redeemer is farre greater. Looke how much God is higher then man, so much is my wickednes lesse then his goodnes. For wherein could man sinne, that the sonne of God beeing made man could not ransome him.* Ansel. in meditationibus. The grace and fauour of God doth exceed sinne in greatnes, farre beyond that we can imagine. Despaire not therefore of the mercie of God.

The fift reason is the same Apostles: *who shall lay any thing (iustly) to the charge of Gods chosē? it is God that iustificieth, who shall condemne? it is Christ which is dead.* Rom. 8. 33. 34. as if S. Paul should say: When the righteous are humbled, none can charge thē with any thing which can hurt them. No not the deuill himselte, nor the law. For God doth iustifie them, that is to say, he pardons their sinnes, and sets them free frō condemnation. What then. I pray you will the ac.

cuſer doe, if God who is their iudge doe acquire them, vnles we will imagine that there is ſome man greater then God. Beſides, if any man ſhould accuſe them, they neede not feare any condemnation: for Ieſus Chriſt hath fulfilled the law, and vndergone the puniſhment due vnto them.

The ſixt reaſon is taken out of S. Iohn the Apoſtle: *The blood of Ieſus Chriſt doth clenſe vs from all our ſinne.* 1. Ioh. 1. 7. that is to ſay, if we repent vs of our ſinnes. S. Iohn ſaith, from all ſinne; as if he ſhould ſay, there is no ſinne excepted. There was a ſacrifice appointed in the law for periurie, and voluntarie ſinnes. Levit. 6. If vnder Moſes ſo great grace were offered, then much more vnder Ieſus Chriſt. If we thinke otherwiſe, we goe about to binde Gods hands when he offereth his grace moſt plentifully vnto vs. The Apoſtle writeth, *that Chriſt in the ende of the world hath appeared once to put away ſinne,* (that is, the whole lumpe and maſſe of ſinne,) *by the ſacrifice of himſelfe.* Heb. 9. 26. S. Auguſtine writeth very excellently concerning Dauid: *Dauid could not ſay, I did it ignorantly. For he could not be ignorant what a ſinne it was to abuſe anothers mans wife, nor how great an offence he had committed in killing hir husband, which was not acquainted vwith the matter, nor angrie vwith him.* Therefore he ſhould have ſaid, I did it in ignorance.

of the Lord, who haue offended of ignorance, and they which haue offended willingly: but the one is ordinarie, the other extraordinarie. And after: Thou hast alreadie washt away my sinnes of ignorance, wash me now also from my sinnes of knowledge. For euen herein I make no doubt of thy mercie. August. in psal. 51. Physitions are not wot to minister physicke vnto such as are sound and whole, but to them that are sicke. And no man pities the bird which sits vpon a tree, or flies in the ayre, but hir which either falls out of a high nest, or into the haulkes talents. Greg. Nazian. ad Vitalianum. Nowe if we compare the exceeding goodnes of God, with the goodnes of physitions and other men, the one doth as farre exceed the other, as the sea doth a droppe of water.

The seuenth reason is the same Apostles: If we acknowledge our sinnes, he is faithfull and iust to forgie vs our sinnes, and to cleanse us from all unrighteousnes. 1. Ioh. 1. 9. Therefore, if we wil haue God to be mercifull vnto vs, we must deale truly and plainly with his Maiestie, & about all we must take heed that we deuise not friuolous excuses as did Adā. We must not spare our selues, that God may spare vs, & we must remēber seriously that we can not dazell Gods eyes, and that our shifts are nothing els but *figge leaues*; very

had said, after that the Prophet had reprocued him I haue sinned; the Prophet straightwaies tol him, that is, the spirit of God which was in the prophet, thy sinne is forgiven thee. And after: who art thou that goest about to defend thy selfe? thou art fitter to accuse thy selfe. Doe not say, either I haue done nothing, or what great matter haue I done, or I haue done no more then other haue done. If when thou sinnest, thou saiest thou hast not sinned at all, thou shalt be nothing, thou shalt receiue nothing, God is readie to shew mercie vpon thee, and thou shuttest vp the dore of his mercie against thy selfe: if he be ready to shew mercie, reiect it not, but receiue it with all humilitie. And after: Thou doest bebold the scornors that thou maist correct them, thou giuest eare to the ignorant, that thou maist instruct them: and thine eye is vpon the penitent, that thou maist forgie them. And after: whose face he feares, his face he calls for. Cast me not out of the sight of thy countenance, and take not thy holy spirit from me. For thy holy spirit abides in him that is penitent. August. in psal. 51. The very confession onely of sinne hath holpen many, and with most bitter teares washt away grievous sinnes, & clenfed the soule stained and defiled vwith corruption. Greg. Nazianz. ad Vitalianum.

The eight reason is the prophet Dauides cry

ing out of the deepe, that is, as Augustine expounds it, vnder the burden & multitude of his sinnes. *If thou, O Lord, straitly markest iniquities, O Lord, who shall stand? but mercy is with thee that thou maist be feared.* psal. 130. As if Dauid should say: Lord, if thou marke iniquities to punish them, we must all perish. But with thee there is mercie, that thou maist haue mercie on them which humbly repent, and are sorie for their sinns. And for this cause, men doe worship thee. The argument may be framed thus: God is to be feared, and worshipped: therefore he must needs be mercifull. If the euerlasting God were like Minos & Radamāthus, that is, a cruell iudge, & such a one as cannot be intreated, there would be no religion, no worship of god in the world. But he is very mercifull, yea therefore he is mercifull, because he is God. Very godly is that saying of Gregorie Nazianzen: *God doth seuentie times seuen times forgiue sinners their trespasses, as his owne oracles doe testifie, and the holy Ghost hath taught us. What citie was there more wicked then Ninive? what hand more greedie for gaine then the hand of the Publicanes? But Iesus Christ shewed mercy euen on those, when they repented.* ad Vitalianum. Very excellent also is that of Augustine: *If there were not mercie with thee if thou wouldest become a iudae onely.*

and not a merciful father, if thou shouldest marke our iniquities, and what is done amisse, who were able to abide it: vho vvere able to stand before thee, and say, I am guiltles? who should stand in thy iudgement? Therefore my onely hope is, that there is mercie vwith thee. If this be the onely hope of the children of God, that there is mercie with God, what must we thinke of our merits and works of supererogation? of which forged deuises the Papists may often falsly and proudly boast (as they doe) but they can neuer speak truly of them, and without blushing.

Manasses king of Iuda, was stained with many sinnes, as namely idolatrie, crueltie, and oppression: but whē he was in tribulation, he prayed to the Lord his God, and humbled himselfe: & obtained pardon of his sinnes. 2. Chr. 33. If God did pardon wicked Manasses, whose sinnes ouerflowed like a deluge, despaire not of the mercy of God: but repent thou as Manasses did, and God will receiue thee to mercie, as he did Manasses.

The prophet Ionas was ouertaken with no small sinne, whereupon God was so displeased that he punished Ionas. When Ionas was in the Whales bellie, and ouerwhelmed with the waues of the sea, the Ionah prayed vnto the Lord his God, &c. Ion. 2. If we haue failed in our

dience to God with Ionas, and haue felt the heauie had of God with him, let vs learne of Ionas, who was cast into the sea, not to be discouraged, but to offer vp humbly vnto God a sacrifice of praier for our deliuerance.

Peter did fall most gricuously. For when he had heard Christs sermons for three yeres space, and scene his miracles, he denied him thrice in the hall of Caiphas the high priest, and that with an oath, and execration. Math. 26. But he repented & bewailed his sinnes, & god receiued him into fauour againe. Therefore god wil forgie others also, albeit they sinne gricuously, if so be it that they repent, and flie vnto his mercy in Christ Iesus.

Paul before his conuersion, was a blasphemmer, and a persecutour, &c. But *the grace of God was exceeding aboundant towards him.* 1. Tim. I. Of a woulfe he was not onlie made a sheepe, but an Apostle: Therefore let no man dispaire, though his sinnes be neuer so great & many in number. But hee no sooner asked pardon of almightie God, but he obtained it. 2. Sam. 11. If wee will confesse our sinnes, and aske pardon as Dauid did, God will heare vs also and pardon our sinnes. *Verie well saith Saint Augustine: Manie will fall with Dauid, but they will not rise againe with Dauid. Therefore Dauid is*

no exāple for thee, wherby thou maist learn to fall,
 but wherby thou must learne to rise again, when
 thou hast fallen. Take heede lest thou fall, let not
 delight in lesse things, cause thee to loose greater
 matters: but let the hazarding of greater things
 terrifie thee from doing lesse things. For this end
 it was set downe, for this end it was written, for
 this end it hath bin often read and sung in the
 Church: let thē hearken who haue not yet fallen,
 least they doe fall: let them hearken who haue
 fallen, that they may rise againe. And after: This
 psalme (to wit 51.) as it makes them warie who
 haue not fallen, so it would not haue them to be
 discouraged, who haue fallen. Whosoeuer thou art
 that hast sinned, and doubtest to repent thee of
 thy sinne, because thou despairest of thy saluati-
 on, heare how Dauid laments and mournes. It is
 not Nathan the prophet, but Dauid himselfe
 which is sent to thee. Hearken how he cries out,
 and crie with him. Hearken how he mournes, and
 mourne with him. Heare how he weepes, & weep
 with him. Hearken how he is corrected, and be
 comforted with him. If thou canst not shut out
 sinne, in no wise shut out hope of pardon of thy
 sinne. And after: Heale my grienous wound with
 thy most soueraigne medicine. My wound is great
 I know, but my physition is all-sufficient. I should
 desire of thee my deadly wound amles I desire

sure that my physitiō is al-sufficient. Haue mercie vpon, O God, according to thy great mercie. And after: Thou art full of mercie and compassion, that not onely ordinarie sinners, but vicked & vngodly men need not to doubt, if they repent & turne to thee. And after: O Lord, open thou my lippes, and my mouth shall shew forth thy praise. Thy praise, O Lord, because thou hast created me: thy praise, because I was put in mind to confesse my sinne: thy praise, I say, because thou didst not leaue me in my sinne. August. psal. 51. I might easily gather a many moe flowers out of the most pleasant garden of God, and out of the writings of holy men; but I will content my selfe with this little handfull which hath a sweet and fragrant smell. And, because they which haue profited in the schoole of God, doe labour and striue that their words may haue weight, I by their leaue too, will not greatly stand vpon number.

Quest. What must they doe, who are solicted of Satan to kill themselues?

Ans. They must pray continually, *Lead vs not into temptation*: they must read the holy Scriptures; they must heare such sermons as may ease their consciences, not such as may trouble and vex them more. They must apply to their consciences the sweet promises of

the Gospel, and not the threatnings of the law: They must set Christ before their eyes, not as he is a iudge, but as he is Iesus, that is, their Saviour. They must aske counsell of learned and godly men, as the men of Ierusalem did of Peter, and the rest of the Apostles. They must pray at home priuately, and in the Church publike-ly. They must not giue themselves to solitarines, least they become peeuish and vntoward. They must beare the hand of God patiently, & God in his good time will heale their wounded consciences with the dew of his blessing; he will turne their mourning into dauncing, their sackcloath into gladnes: & they that haue sown in teares shall reape in ioy.

The sacrifices of God are a contrite spirit: a contrite and a broken heart, O God, thou shalt not despise. Psal. 51. 17.

The Lord is neare vnto them that are of a contrite heart, and will saue such as be afflicted in spirit. Psal. 34. 18.

The spirit of the Lord is vpon me, because he hath annointed me that I should preach the Gospel vnto the poore: he hath sent me that I should heale the broken hearted, saith Christ. Luk. 4. 18.

